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of the Clouds. The diction of comedy as compared with that of tragedy is sedulously observed, and the vocabulary of conversation is distinguished from that of poetry. The novice will find in the notes many suggestions which, if followed, will lead to the formation of a judgment on style. Scattered through the notes are stage directions which invite the student to visualize the scene and to think of the play as it was acted.

In the Remarks on Rhythm which form the concluding part of the Introduction there is contained a complete discussion of the subject of rhythm so far as concerns this play. The musical notation is used rather than the familiar long and short signs, and the different emotional levels of the various rhythms are distinguished: "declaimed verse", "chanted verse", and "song". Dr. Forman is not a believer in the New Metric (see THE CLASSICAL WEEKLY 9.141), and gives his reasons very forcibly. That which seems to me especially commendable is the editor's purposeful interest in "the art of reading or declaiming the Greek drama rhythmically", and his evident conviction that Aristophanes does not yield his secrets to an eye-minded generation. His notes on the *ῥῆος* of the iambic tetrameter, on the Eupolidean verse and the reason why it needs no "choker", on the "sad anapaests", and on the mock-tragic use of the dochmius, give a needed emphasis to the doctrine that Aristophanes is not fully interpreted until he is heard as well as read.

The Appendix, containing the second set of notes, covers a wide range of subjects: references to the best modern works, records of ancient sources on this or that important point, brief grammatical investigations, studies in the proprieties of words, digests of Aristophanic usage in vocabulary and syntax. The Appendix might be called the workshop. After looking through it one returns with increased confidence to the Introduction, where the well matured views of the author are set forth compactly and lucidly. The notes on the introduction are especially valuable, giving as they do a survey of recent literature concerning Greek Religion and The Enlightenment. This part of the work, though called an Appendix, receives its appraisal in the Preface, where Dr. Forman says:

The present edition will have served its best purpose, if it thus introduces the student to these indispensable works of large horizons.

Aside from one theory advanced in brief form in the note to verse 791, a theory about the structure of the Greek drama, which is not convincing, I have no exception to take to the details of Dr. Forman's work, and have only praise for the thorough and vital book which he has given to the public. It is neither dull nor perfunctory. While it is an admirable text-book it is something more; it is an addition to the scholar's library.

HAMILTON COLLEGE.

EDWARD FITCH.

### 'FRIGHTFULNESS' IN ANCIENT GREECE

In his interesting paper, An Ancient Case of 'Frightfulness' (THE CLASSICAL WEEKLY 10.49-51), Professor Bassett discusses the *Antigone* of Sophocles and The Suppliant Women of Euripides. In these plays are contrasted the claims of humanity and piety and the aspirations of freedom and democracy on the one hand with the ruthless pronouncements of the State, monarchy, and absolutism on the other. The main issue involved results from a tyrannical edict, which is revolting to Greek feeling, to the effect that certain dead shall not receive honorable sepulture.

Another decidedly analogous case in Greek tragedy is furnished by a well-known incident in the *Ajax* of Sophocles. Menelaus and Agamemnon, representing authority, forbid honorable burial to the corpse of the self-slain enemy Ajax. Thus we find Menelaus (1062 ff.) ordaining:

Wherefore there is no man so powerful that he shall entomb the corpse of Ajax; no, he shall be cast forth somewhere on the yellow sand, and become food for the birds by the sea. . . . 'Tis the sign of an unworthy nature when a subject deigns not to obey those who are set over him<sup>1</sup>.

Stronger language follows, which frankly reveals an attitude of mind truly Spartan:

Never can the laws have prosperous course in a city where dread hath no place; nor can a camp be ruled discreetly any more, if it lack the guarding force of fear<sup>2</sup> and reverence.

When Teucer remonstrates at the fell purpose of Menelaus, asserting (1129) that a failure to bury the body of his brother is equivalent to dishonoring the gods, Menelaus, like Creon in the *Antigone*, attempts to justify his action on the ground that Ajax was really a murderous public enemy and in such a case reprisal is justifiable.

Odysseus, however, who, for once, plays a magnanimous rôle (different from his chicanery in the *Philoctetes*: or shall we say that victors can afford to be magnanimous? the armor of Achilles had been awarded to him) strongly protests (1332 ff.), addressing Agamemnon thus:

For the love of the gods, take not the heart to cast forth this man unburied so *ruthlessly* and in no wise let violence prevail with thee to hate so utterly that thou shouldst *trample justice underfoot*. 'Tis not he, 'tis the law of heaven thou wouldst hurt <compare *Antigone* 1070, 456>.

And so, Agamemnon, the mighty War-lord, although he believes firmly in the divine right of kings and the insignificance of inferiors, foreshadows his eventual change of heart, with the statement: 'Tis not easy for a king to observe piety'. And thereupon he grudgingly acknowledges that the obligation on his

<sup>1</sup>I use Jebb's translation here and below.

<sup>2</sup>Jebb quotes Plutarch, Cleomenes 9, on the place of fear in Spartan government: 'they give honor to fear . . . for they believe that the commonwealth is held together by fear more than by any other one thing'.

part to respect the laws of the gods may be stronger than his keen personal inclination to punish *Majestäts-Beleidigung* by *Schrecklichkeit*.

COLUMBIA UNIVERSITY.

LARUE VAN HOOK.

### THE CLASSICAL CLUB OF PHILADELPHIA

The 127th meeting of The Classical Club of Philadelphia was held on Thursday, December 7, with fifty members and guests present.

Dr. Francis H. Lee, of the Central High School, Philadelphia, read a paper entitled *Roses from the Anthology*. After a brief sketch of the history of the collection of verse which bears the title *Anthology*, Dr. Lee gave original translations of a considerable number of the poems and epigrams. The subject was very attractively treated from the literary and poetic point of view.

B. W. MITCHELL, *Secretary*.

### THE PHILADELPHIA SOCIETY FOR THE PROMOTION OF LIBERAL STUDIES

The Philadelphia Society for the Promotion of Liberal Studies held its eighth meeting in the auditorium of the Houston Club, at the University of Pennsylvania, on Friday evening, December 8. Professor Walton Brooks McDaniel gave a most delightful lecture on Roman Women. He drew for his audience a most realistic portrait of a Roman Lucretia or Julia, from that early moment when numerous tutelary divinities were invoked for her infant needs, to the period in her life when, a Roman housewife, she appeared as the esteemed mistress of all the domestic arrangements of her home, equally respected with her husband within and without the house. The carefully selected lantern slides admirably illustrated Professor McDaniel's scholarly and witty paper.

JESSIE E. ALLEN, *Secretary*.

### A VOICE FROM THE CROWD

The other day in company with a friend I was looking at Lake Carasajlo. The little waves were frolicking and sparkling in the pure sunlight. "It looks as if the lake were laughing", I said. As we talked on, suddenly and apropos of nothing my friend remarked, "I like what you said about the lake". He did not know that many years before Christ the Attic dramatist Aeschylus had spoken of 'innumerable laughter of the sea'. Here, certainly, was absolutely impartial appreciation. If one who is entirely unacquainted with Greek literature can recognize the aesthetic beauty of a faint and distant echo of the Greek, how much more would the original have appealed to him! A phrase like this is immortal, and its immortality can be known by all.

Isocrates spoke truth when he said<sup>2</sup>:

"So far has our city surpassed the rest of men in thought and expression that the scholars of this city have become teachers of the rest, and it has made the name of the Greeks seem to be the name no longer of a race but of knowledge, and them who share our training rather than those of common descent to be called Greeks".

LAKEWOOD, N. J.

HERBERT EDWARD MIEROW.

<sup>1</sup>Prometheus, 80-90.

<sup>2</sup>The Panegyric, 50.

### ROMAN AND MODERN MILITARY HIGHWAYS

The Romans built splendid highways throughout the country which they ruled, roads so well constructed that some of them are in use even to-day. The object was primarily to facilitate the rapid movement of armed forces; the benefit to other travel and traffic was incidental, though real.

For similar military reasons, Napoleon built many fine roads over the Alpine passes, really establishing the fine highway system of modern Switzerland, without which the tourist industry of peace times to-day would be much less profitable.

But through all that border region of France, Italy, Austria and Switzerland, great military highways have been constructed in recent years, visible perhaps to the tourist from a distance, but untrodden by him, because guarded by sentries who would (literally) shoot the unwary trespasser. And now, in the warfare between Italy and Austria, wonderful roads have been driven by the Italians through country heretofore inaccessible, roads which, alas, can never have any but military significance.

For all this, the Romans were the teachers of the nations; and the parallel is noted by Mrs. Mildred Farwell, in her account of her experiences in Serbia (Philadelphia Public Ledger, May 20, 1916; copyrighted by the Chicago Tribune Company):

"The train crawled slowly over the reconstructed bridges the retreating Serbians had blown up. Sometimes the entire construction was new, the old bridge thrown by the side of the track.

From Scopye to Nish squads of Serbian prisoners, among them a few Russian uniforms, were building a road in the bed of the old one, laying a foundation of broken rock, strong and heavy enough to stand any transport—even the big German guns. From the permanent quality of the work it looks as if the Germans intended making quite a stay in Serbia.

Long ago, the Roman legions, marching through this same country, making the roads as they went, could not have seemed more strange to the Balkan people of their day than the Germans with pale, set faces, under spiked helmets, riding their big European horses down the mountain passes or guarding the gangs of prisoners".

UNIVERSITY OF PENNSYLVANIA.

R. G. KENT.

### THE NEW YORK LATIN CLUB

The New York Latin Club met on Saturday, November 11, at Hunter College. Dr. Albert Shaw, editor of the *Review of Reviews*, read a very interesting paper entitled *Classic Ideals and American Life*. In a later issue some account of the address will be given. Dr. Shaw took the place of Mr. John Jay Chapman, who was originally on the program for this meeting, but was unable to be present. Mr. Chapman will speak at the meeting on February 10.

On Saturday, December 9, the first meeting of The Classical Forum, organized lately by The New York Latin Club for the discussion of pedagogical and allied problems, was held. Mr. Elmer Bogert, of the Morris High School, New York City, gave a brief account of a proposed revision of the syllabus in Latin in New York State for the first two years of High School work. Of this, too, something will be said in a later issue. C. K.